

Between Integration and Introversion

Before getting into the subject of this lecture I have three notions or meanings that I would like to share with you:

The first meaning is that this gathering is very precious to Allah. I swear to you all by Allah that this gathering is indeed very precious; that we are all gathered here having no wish but to remember our Lord. How valuable do you think this would be? The moment I came in and saw all our men, women, youngsters and the elderly, I remembered a particular Hadith for Prophet Muhammad (PBUH), saying: "Allah has angels roaming around seeking those who are remembering Allah (making Dhikr)..." Some Angels have other jobs than writing the sins and virtues. Some angels have no other job except to seek people like us in this gathering. "...If they found people speaking of Allah". Like us now... "They call onto each other, Come, let's gather". Imagine all the angels in Munich calling onto each other to come to this hall, "Come seek your desire and need".

The Prophet (PBUH) goes on saying, "Then those angels would encompass that gathering with their wings from earth to heaven". Can you imagine? I swear by Allah, that there is no man or woman attending this gathering, who does not have an angel shading him or her with his wings. Then what happens? "The Lord asks the angels (knowing in advance all about his servants), "How did you find my servants?" In other words Allah asks, "How did you find the people in this hall?" Can you imagine that Allah is asking about you? Yesterday one of us was committing sins, another one was musing or hanging around, yet imagine that Allah is asking about each and every one of us by name. "Allah asks, "How did you find my servants?" they answer, "We found them speaking of you", Allah asks, "And did they see Me?" They answer, "No Lord they haven't seen You", Allah asks, "And what if they saw Me?" They answer, "Lord, if they saw You they would be more loving, eager and keen." Imagine if we saw Allah! "Allah asks, "And what are their requests?" They answer, "They request paradise (Al-Jannah)". What are your requests ladies and gentlemen? Are you seeking Paradise? Allah asks, "And have they seen paradise", they answer, "No Lord, they haven't seen it", Allah asks "And what if they saw it?" They answer, "If they saw it, they would be more loving, eager and demanding".

Imagine that this very same conversation is taking place right now, as we talk, in the seventh heaven; Allah is asking about us; about the way we look, about our names, our problems, about our whole lives. He is asking about us because we came here to gather seeking His remembrance. Allah asks, "And what are they seeking refuge from?" They answer, "They are seeking refuge from Hell", Allah asks, "And have they seen it?" They answer, "No, they haven't seen it", so Allah asks, "And what if they saw it?" They answer, "They would be more scared, frightened and terrified from it". Then comes at the end of the Hadith: the prize. The prize that makes our hearts teem with joy, by the time we leave this gathering. Allah says, "I ask you to witness, my angels, that I have forgiven them". Rejoice ladies and gentlemen; imagine leaving such a gathering with all your sins forgiven. What exactly has Allah forgiven ? Today's sins, yesterday's, last month's, last week's? All our sins? I don't know. The Prophet (PBUH) did not mention.

I just want you to know that by the time you leave the doors of this hall, Allah would have forgiven you. Some of your sins have been forgiven. And what for? For attending this gathering. Continuing this meaning, the question now is: does this only happen because we are in this particular place, a big hall, giving a lecture and all that stuff? Or does this apply to any gathering of only three or four sitting together for the remembrance of Allah (Dhikr)? No, this happens even if only three or four gather for the remembrance of Allah. Even to the ladies, if two or three of them sit together only to remember Allah; it would have the same result. Yes they would. Imagine. Just a gathering like this and sins would be lifted off you. I ask you ladies and gentlemen to make such gatherings more often. Make them more often. This was the first notion that I wanted to remind you of and share with you.

The second is that as I was entering this hall you received me with very remarkable applause. I interject again, just to remind you please to make sure you hold these gatherings between you more often, please don't forget my first meaning ladies and gentlemen: "I ask you to witness, my angels, that I have forgiven them".

As I was just saying, when I first came into this hall, you received me with very remarkable applause, limelight, clapping, and cameras... etc. To tell you the truth I was afraid. I feared for myself, lest I should like all this. And I feared for you lest you came for the sole purpose of watching this guy who appears on TV. Don't misunderstand me, I really appreciate your kindness and the way you received me. But, I feared for myself that I might have traveled for thousands of miles to come over here and then return without gaining any "Thawab". I would then be a poor person. I feared for you lest you spent all this effort coming here for nothing except watching me. Then you would also return home without gaining any "Thawab". So I just wanted to remind you and remind myself that we are both here for Allah.

He, for whom everyone is clapping right now, will die tomorrow. Out of the thousands who are listening right now, only two might be listening tomorrow. I will never forget that during a particular Ramadan in Egypt I used to pray with 40,000 behind me. The very next Ramadan I was praying alone in my room. This is life. So I'm reminding both of us that life goes on. And all that will remain is the fact that you could hold but a single gathering only for the sole sake of Allah.

So you should be here to listen to a word, regardless of who might say it, a word that might rectify the path of your life to take you to Paradise, again regardless of who might be saying it. In the end, we are here to remember Allah, so maybe a word, just a word, might touch this heart yearning to reach for Allah. A word might rectify one's path, make one head forward to Allah, plant willpower into one's heart, that would stay aflame until he meets Allah. So let's attend with this intention and not with the intention of watching anyone in particular. Let's attend with the intention that life goes on and let's take at least a step forward in the way to Allah. So let's love Allah, let's listen for the sake of Allah. I just wanted to pass this meaning on to you and I ask Allah, the most Exalted, that we all renew our intention right now to be: WE ARE ATTENDING THIS GATHERING TO COME CLOSER TO YOU, ALLAH.

The last notion is, that as long as all these people are here, then there's a glimmer of hope that this nation is still well. That's it. That's all concerning this notion, so there's hope. As long as your youth (even if they are playing outside) are attending now amidst all of us, as long as all these young people are attending, as long as the second generation is here with us, as long as I can see all these veiled women (wearing Hijab), then there still is a shaft of light and the sun is has not yet set. It has not yet set. What we are all experiencing now, what the whole nation is experiencing now is but a simple deviation in history, like an eclipse, an eclipse and not a sunset, and what's the proof of that? This remaining shaft of light, these faces, they all say that this is not sunset, but an eclipse, so there is hope.

Let's now proceed to the main topic after this introduction. Does anyone know what this seminar is about? Good, obviously nobody knows, so I will speak at ease, the title of this lecture is: "Between Integration and Introversion". I know, it sounds difficult, but I was told that this is what I should speak about. I didn't suggest it myself. I was told to talk about this topic so I kept trying to understand it for a whole week then I came up with the meaning I should talk about.

The lecture is about you people, living in the west, Muslims living in the west. Now let's analyze it so we could all grasp its meaning. It took me a week to understand it, so take your time, let's analyze the problem... what problem? The problem says that the Muslims living in the west face many difficulties.

The main problem concerning Muslims in the west is that they could be divided into two sections: the first section, is those Muslims who know their religion well but have been so confined within themselves (introverted) and they refuse in everyway to deal or interact with the western society. Why do they act that way? Because they see the western society as a society full of mistakes, sins, and vices. So they see such and such a problem in the western society and choose not to deal with it in any way. Instead, they get confined within themselves and they refuse to open up to this society. But that's not all. (Note that I'm not yet talking about the topic but I am still analyzing the problem; remember that I myself have been in the west for a very short period, so excuse me if my analysis is incorrect, advise me at the end of the seminar and tell me where I am wrong and I will gladly rectify my mistakes. I have absolutely no problem with that, so I will just tell you what I have in my mind now and in the end we shall agree together).

So we have two types of people living in the west; the first type is the type that has lived confined within themselves in a completely introverted way. They say that this society is filled with sins, so they close all the doors and don't dare to deal with them in any way. They bring up their children apart from this sinful society. They stay apart from society in every possible way, and have a deep conviction within themselves that this society as a whole is unacceptable. Not just that. But they also detest it. Not just that. They also wish that they would go to hell, they say, "Let them rue in hell. They are non-Muslims". Not just that, they even hope within themselves of seeing them meet a tragic end. They wish to see the day where they will all see the worst in life. They hear about their illicitness and they say, "Let them have it. I wish they have more of it". This type of people have all these convictions within them. They might even

go to the very extreme and say, "And I can do whatever I can to them. For instance, if I find a way to avoid paying an underground ticket by cheating, this will be the right thing to do. Of course, it is. Why should I give them money? I can avoid paying certain taxes by deceiving. Yes. Why not?" So they have their own justifications for hating these societies. They say, "I am here only because I have to. But I am not accepting this society and I hate it and I am saying all sorts of bad things about it". Even the good people in this type of Muslim say, "I will have nothing to do with this society. I will confine myself within my doors and steer clear of them. Neither I nor my family will deal with them in any way". So do you have these types of people here or am I wrong? Ok, so you agree with me, they are here.

As for the second type: what do they say? They say, "Nothing is better than this civilization. Forget about your country, man. They are all backward and under-developed. I am here in this society. I adore them, anything they do is right, and anything coming from my country is absolutely wrong, not just that, I also want to copy them in every detail". So we see some of our children from the second generation with their hair cut the same way as they do. They imitate the way they same walk. The way they think. This is briefly the second type.

They also come in another form. The form that has already dissolved within the western society. So the first type is introvert and the second type is somehow dissolved. Maybe not dissolved as far as their conviction is concerned, but dissolved with regard to their strictly material life. When you look at them you find that they are very vulnerable. They have no straight idea about religion and worshipping Allah. What to do during Ramadan? How to come close to Allah? All this is gone. Materialism has gotten the best of him. It has manipulated their lives and they find themselves spinning endlessly in this wheel until the day they pass away. There is only one other form of this last type. This is the form of people that have been controlled by the sensuality and sexual instincts that mark the western society, particularly the youth.

So I am talking about two main types. The first have been closed up on themselves (the good in them said "I will have nothing to do with this society"), and the second type dissolved in either one of three forms: 1) intellectually 2) in the material life 3) in sensuality and sexual instincts. Very few in between all those belong to a third type; they neither like the first type nor the second type. I have come today to talk about this third type.

I have come today to say, according to the minimal and humble information that I have about the west, to say that both types are mistaken. So I will start with the first type that has been introverted within themselves saying that they don't want to deal with this society, they hate it and let them all rue in hell. I will start by addressing them and asking, "Gentlemen, is this what Islam requests of you? Is this the true Islam? Are we asked to be introverted or are we asked to integrate in a positive way, in a way that wouldn't dissolve our identity?" This is the option that I have come now to talk to you about. There is a third pattern called: mingle or integrate in a positive way without dissolving. I will explain to you now what I mean.

Listen to one of the Prophet's (PBUH) Hadith. I will explain to you in the coming half hour how the Prophet has taught us that integrating within the society in a positive way without dissolving in it is a main feature of Islam. So in other words I will relate to you true stories from the Seerah (Life of the Prophet PBUH) and the Qur'an to tell you that what these people are doing is wrong. I will give you proof that you have to integrate within the society you are living in but in a positive way. In other words you have to help in developing such societies but without allowing your identity to dissolve in it. Is this true? Let's then talk and I will get you the Hadith that support my words and in the end we might disagree and you might choose to refuse what I say.

Listen to the Hadith of the Prophet (PBUH) saying, "A believer who would integrate and mingle with others waiting patiently to be harmed by them is better than a believer who would neither mingle with them nor would be harmed by them". Can I explain this to you? The Believer is someone who would mingle with others and, in doing so, might come up against things he doesn't agree with; he might adversities (things that would harm him either socially, mentally or even physically). Why is it so? Because what would be the meaning of honesty, sincerity and chastity for someone living confined within the walls of his home without making any relations with the people surrounding him? How would your sincerity and honesty be evaluated if you do not mix with others? Who is to say you're honest and sincere? So a believer who would integrate and mingle with others waiting patiently to be harmed by them is better than a believer who would neither mingle with them nor would be harmed by them.

Look at the Prophet (PBUH) when he was in Makkah. After Islam the majority of citizens living in Makkah were still non-Muslims. So how did the companions of the Prophet (PBUH) (Sahaba) deal with the non-Muslims? The Prophet (PBUH), how did he deal with the disbelievers (Kuffar)? Did he frown at them? If he frowned at them, then how come they listened to him? Was the Prophet (PBUH) keen on gaining their friendship so as to make them appreciate Islam? Definitely. Ok, how did the Prophet's Companions deal with the non-Muslims in Makkah? Did they disagree with them and try to harm them or were they benevolent and forgiving and were always trying to gain their friendship?

Listen to this story. The Prophet (PBUH) was in Makkah. There was Abu-Jahl, who was always keen on harming the Prophet (PBUH) in every way. He dedicated his whole life to one mission, which was: how to harm the Prophet (PBUH). Do you follow? This is the first dimension in my story. So the intent to harm the Prophet (PBUH) was there from the outset. Then one day, a Bedouin Arab (who was a disbeliever) came to Makkah. Abu-Jahl had borrowed some money from this Arab and he was stalling paying him back his money. Both were disbelievers, the Arab and Abu-Jahl. The Arab came looking for someone from Makkah to assist him in his cause with Abu-Jahl so he could get his money back. He came upon a group of disbelievers from Quraysh sitting by the Ka'ba, and asked them, "Who would direct me to someone who could help me to get my money back from Abu-Jahl?" Please don't forget: the Arab is a disbeliever, Abu-Jahl is a disbeliever and the group is a group of disbelievers. So please concentrate on the fact that they are all disbelievers. Has the Prophet (PBUH) got anything to do with this cause? Do we have anything to do with this?

So the group from Quraysh wanted to have some fun. So they asked him, "Do you want someone to help you to get your money back?" He answered, "Yes". They said, "Do you know who the best person for that role would be? Go to the man standing and praying there!" Who did they point at? The Prophet (PBUH). The Arab didn't know what this was all about. They wanted to have some fun by making a big fight and watching. So they directed him to the Prophet (PBUH). So if you were in the Prophet's position what would you've done? You would've said, "They are all disbelievers let them all rot in hell..." Am I right? Isn't this the way most of you would think? You would've said, "What have I got to do with them? They want to have some fun by making me a part of a fight in which I have no actual role!" So logic would say that the Prophet (PBUH) would've said, "I am up to my ears fighting with Abu-Jahl. Why should I take anymore of it? Why don't I go somewhere else and leave them all?" Isn't that right?

So the Arab went to the Prophet (PBUH) saying, "The people back there are saying that you're the only one who can get me my money back from Abu-Jahl". So the Prophet (PBUH) looked at the group he was pointing at and saw that they were some disbelievers; he understood that it was all for fun. So again, if you were in this position what would you've said? Either one of two things, you might have said, "Look here, these people back there want to make us both their laughing stock. I advise you if you want to get your money back to find yourself someone else because I am the last person who could do such a thing". Or you would've asked him first to become a Muslim by, firstly, saying Ash-Shahada (the Muslim declaration of faith, that there is no Allah but Allah and that Muhammad is the Messenger of Allah), then you would help him in getting his money back; that way you would've won someone over to Islam as a condition to getting the Arab his money back, but the Prophet (PBUH) did neither of these things. The Arab said, "These people are saying you're the only one who could get me my money back, can you come with me to him?" The Prophet (PBUH) answered, "Yes. let's both go to him". GALLANTRY, VALIANCE AND SERVING PEOPLE SHOULD NOT BE BASED ON THOSE PEOPLE'S RELIGION. Gallantry and bravery TO PEOPLE cannot be compromised based on whether those people are Muslims or non-Muslims. So look at positive integration. The essence of this story is the base of what I came here to talk to you about, ladies and gentlemen.

I have just come from Austria now. While I was there I met a young Muslim who lives there and holds a highly ranked position. This Muslim volunteered to become a fireman. So when he went to the Fire department they asked him about his religion and learned that he's a Muslim. So they replied, "This is the first time we see a Muslim interested in coming here". So he answered, "I am volunteering". But unfortunately, because the image they have about us is that we are introverted, they replied sarcastically, "Do you think that we will extinguish only the houses of the Muslims?" Do you get the essence behind these words? So he replied, "Of course, I know you're not. I am here for the whole country." Only six months after that incident this person became the most appreciated and respected fireman in the whole department. He says, "They look at me now with an extremely unusual amount of respect, all those who knew me started respecting Islam". This is exactly what I came here today to talk to you about. This is the meaning that I wanted to convey to you. So it is not enough now to say things like, "I pray and that should be enough for me". It is far more substantial than that. We are now talking

about respecting Islam. The image of Islam as a great religion is your responsibility now since you're living in the west.

Again let me repeat this point; what does Islam require from you? What should you people do while living here? Let me tell you quickly. We have a big problem now in the Middle East. This problem is that Islam is now passing through the worst stage (from my own point of view) since the revelation of the Prophet (PBUH). Even during the invasion of the Tatars, considering all that happened to us. Yet we felt at that time that we were more attached to our religion, much more than nowadays. But what we've been experiencing in these past two years is very difficult. Do you know where the hope lies? The hope lies in you. You who are living now in the west!! Why? Because the western countries know nothing about Islam. So you are asked to improve this image about Islam PLEASE. In our countries we cannot improve this image. Our media doesn't help us and will not help us. So what we hope for now is that every woman, man and youngster (attending now with us) would become a walking information system saying, "I am Islam". This will not happen unless you deal and react with the people. The ladies attending with us now, how many of you know the language of the country you're living in? How would you expect the people to be influenced by you when you don't even know their language? Will you excuse me if I told you frankly what they are saying about us? They are saying that we came here to live, enjoy the freedom, enjoy the financial aid and support, have children, and in the end insult them. This is what is said about us. So, what should be your target here? Gentlemen. you are either here to study or to do something of real economic value to help build the future for your children. All this is great but not enough.

You must have a target, a mission. Write this mission or target down and hang somewhere in your home where you could see it, teach it to your children: MY TARGET HERE IS TO LEAVE A MARK IN THIS COUNTRY SHOWING ISLAM AS A RELIGION WORTHY OF RESPECT. I WILL BE A SYMBOL FOR ISLAM THROUGH MY MANNERS, MY RELIGION AND MY DEALINGS, BY INTEGRATING WITH YOU BUT WITHOUT DISSOLVING. I AM PROUD OF MY RELIGION. Please don't misunderstand me, consider my words carefully. I am proud that I am a Muslim, but at the same time I will integrate in a positive way.

Back to my story about the Prophet (PBUH). The Prophet (PBUH) took the Arab and went knocking on the door of Abu-Jahl. Abu-Jahl opened the door and found them both standing there. The Prophet (PBUH) said, "Did you take any money from this man?" So Abu-Jahl said, "Yes", hence, the Prophet (PBUH) answered, "Give him his money back". The people of Quraysh were standing close by to watch and laugh. Suddenly Abu-Jahl vanished inside and came back shortly after with the money which he gave back to the Arab. Nobody laughed!! The Arab thanked the Prophet (PBUH) and left and what else? The Arab didn't convert to Islam. Yes, he didn't. There is something very strange here. Why did Abu-Jahl return the money to the Arab? The people of Quraysh went to ask Abu-Jahl about the reason. Abu-Jahl replied, "I saw behind the Arab a huge male camel with his mouth wide open, if I hadn't given the Arab back his money, the male camel would've devoured me". So we are now witnessing a miracle, but let me ask you this, "Why didn't this male camel show up also back there when the Prophet (PBUH) was being badly harmed by the people of Quraysh? Why didn't it show up there? Isn't

this a bit strange? Would this miracle happen now in a situation between the disbelievers and one other, but not in the situation where the Prophet (PBUH) was harmed?" This is because serving the society, being chivalrous, being brave has to be aided by Allah. But harm had to befall the Prophet (PBUH), so we would come now after more than 1400 years and see how the Prophet (PBUH) has sacrificed and endured a lot for the sake of Islam, and hence Islam would be very precious to us. Did you get the meaning behind this? This is one situation for the Prophet (PBUH).

Another situation for the Prophet (PBUH) was when he sent the Muslims to Abyssinia (Ethiopia). Their situation there was exactly similar to your situation now. When the Muslims were badly harmed at the beginning of Islam, the Prophet (PBUH) advised them to go to Abyssinia because their ruler was fair and wouldn't wrong anyone unjustly. Their ruler was democratic. So the Prophet (PBUH) told the Muslims to leave Makkah and go to Abyssinia; those who left were 40 Muslims. How long did they stay in Abyssinia? About 8 to 10 years. And when they returned, they returned to Madinah since the Prophet (PBUH) was there. How many were they? They were in their hundreds, very close to a thousand Abyssinians. But what exactly took place in Abyssinia that they would cause just 40 terrified people to leave and come back in two large ships teaming with Abyssinians? They just came to visit the Prophet (PBUH) and then return to Abyssinia. I want to know what took place during these 10 years in Abyssinia and what's going on here with people who've been living in the west now from 20 to 25 years?

What did these 40 Muslims do and what did we do? Do you want to know what these 40 Muslims did? They went there and reclaimed the lands. They taught the citizens trades (by the way, all that I am relating now is written in history books, but is not well known to people). No one cared to know exactly what Ja'ffar Bin Abi-Talib and his group did in Abyssinia!! They did what we're not doing now here in the west. They taught them trades they never knew before, they reclaimed their lands, and they invited them over to their homes so they could get to know each other, to the extent that the ruler himself loved them. The King of Abyssinia loved them. They integrated in an effective way, in a positive way, and they didn't dissolve. So once the Prophet (PBUH) asked them to come back, they all returned.

So now let me ask you. What did you do to this society so they would point at you and say, "These people are the best in our society"? What kinds of services did we present to these societies. It's like I want to say to the introverted people, "Do something worthwhile, work in the society you're living in." Why don't we make a charity organization for the handicapped? You will answer, "Ok, but for the handicapped Muslims only". No I am asking you to do it for all the handicapped, let us show this society the congeniality and mercy of Islam. Why doesn't a group of our ladies start a project for the orphans? Did you get the meaning of what I am saying?

The disbelievers once said something to Noah (AS), explaining to him the reasons they objected on his calling them to Allah; this is a very small verse in Surat Hud, that you don't notice very often, in which Allah says what can be translated as, "And we do not see that we owe any favors to you" (TMQ, Hud: 27) (1). They didn't see that the believers owed them any favors.

Now, what favors do you think this society owes to you? Our image is that we came here just to make use of their facilities, that we are not only ungrateful but that we even insult them and wish them the worst. How can we change this image? We have great expectations of the Muslims living in the west that they get these societies to respect this religion. When this happens, the situation back home in our countries will change, since Islam will be respected by the whole of the west. **YOU ARE THE ONLY ONES NOW WHO FORM THIS IMAGE SO PLEASE MAKE A GOOD IMPRESSION. PLEASE INTEGRATE IN A POSITIVE WAY.**

Let me give you a third example. A very flagrant example on the integration I'm talking about. It is about the Prophet Yusuf (AS) (Joseph). Prophet Yusuf was imprisoned because of a crime of honor. Imagine! He was innocent. They accused him of attempting to seduce the wife of Al-Aziz. This must've been very difficult on him, a great injustice. Imagine being imprisoned for nine years unjustly and for a crime of honor. He even went to prison and they were all certain that he was innocent. Yet they chose to imprison him. But after nine years of being unjustly imprisoned they needed him. Please follow me in what I will say now. They needed him because the King had a vision, and no one had the interpretation of this vision except Yusuf. At that time, was Egypt a Muslim or a non-Muslim country? (i.e. Believers or non-believers). It was non-Muslim. According to the Qur'an, Prophet Yusuf told his cell companions what can be translated as, "O two companions of the prison! Are many different lords (Gods) better or Allâh, the One, the Vanquisher?" (TMQ, Yusuf: 39).

So Egypt was non-Muslim at that time. Let's remember together, these people were disbelievers. Illicit behavior was very common amongst them; remember the story of the wife of Al-Aziz and the ladies of the city, so it was an immoral society. He was wrongly imprisoned and he was feeling oppressed and wronged. Yet when the vision was related to him he knew what was going to happen. He knew that this country would experience a famine, not just this country but the whole middle east, it would be a great famine, and so he knew their secret. Had it been you, would you have chosen to reveal or conceal the truth? Isn't this the story of Yusuf. or am I making it up? Imagine that these people now are going to face a catastrophe and you are the only one with the remedy to this situation. They are atheists. They are unjust, and they are immoral. Would you choose to reveal or conceal the truth?

Ok! Let me now tell you what we would do. One might say, "Ok I will tell you but get me out of prison first". Someone else might say, "Ok I will tell you but get me out of prison first" and once they got him out he would mislead them with incorrect information, just so they would go to hell because of what they did to him. Take care no one had the key to the riddle except Yusuf. I am not making this up. It is the true story of Yusuf. So, this other person would mislead them: once they got him out of prison, he would go to another country and watch them meet their worst fate. He would stay there gloating because of what they did to him. He would then say, "Thanks be to Allah, they were unjust and Allah has taken revenge from the unjust". Am I right?

Am I right? This sums up the reaction of what Muslims nowadays would do. They would say that these people don't deserve it. They are disbelievers and they don't deserve a good deed, so a Muslim would either choose to mislead them with the wrong information or would choose

to stay in prison and leave them to their fate. Someone very benevolent might say, "Let me out and I will tell you the interpretation". But he wouldn't tell them what to do in order to overcome their problem, thinking that by doing so he had done his job, or he might give them just part of the interpretation.

Yet, Yusuf did none of this. This is from the Qur'an that we will keep reading till the Day of Judgment. Before getting out of prison and without even putting any conditions he said what can be translated as, "For seven consecutive years, you shall sow as usual and that (the harvest) which you reap you shall leave it in the ears, (all) except a little of it which you may eat." (TMQ, Yusuf: 47). Then again said what can be translated as, "Then will come after that, seven hard (years), which will devour what you have laid by in advance for them, (all) except a little of that which you have guarded (stored)." (TMQ, Yusuf: 48). He even added something that was not in the vision and said what can be translated as, "Then thereafter will come a year in which people will have abundant rain and in which they will press (wine and oil)." (TMQ, Yusuf: 49). He even started drawing a plan of action on how to deal with the situation: for the first seven years increase your production, reduce your consumption and adapt a very special storage policy – for the next seven years of famine feed the people, in moderation – after that a year of prosperity will come where you will be able to plant your food from the seeds you've kept from the years before making use of the rain and prosperity during that year.

Why did Yusuf do that? Note that he didn't even say whether he wanted to stay imprisoned or be released. He gave them all the information he had while he was still imprisoned, and after they were informed of the interpretation of the king's dream and of the plan of action, the king asked that he should be brought to him. Right? He interpreted the dream to tell them what will happen, told them what will happen in the following year and gave them the solution of how to deal with this situation. He gave them everything he knew. Is this what we're doing now? Why did he do that? Do you know why? Because the Muslim loves the good for everybody. To make us realize that the mission of spreading welfare on earth is an assignment for all Muslims. So who would call this religion, after all that, a religion of terrorism? Or an unfair religion? See what Yusuf did? I should do good to everybody regardless of their religion. Because in the back of my mind I know for sure that a good deed will never go unpaid. On the contrary, people that way will know and respect my religion.

So tell me now, what did you give to the western society so they would appreciate something like this? Where is your mark on the western society which would make them respect this religion? Ladies, what did you do with your western neighbors? What did you do to serve this society? All you did was in the mosque, amidst the Muslims you helped only in developing the Muslims. Nothing was given to this society that you are now a part of. Who would do like Yusuf (AS)?

Let me give you another example of the same story but in another context. Let's say a very dangerous disease was widely spread in Europe and no one had the cure to this disease except one Muslim doctor. Would he declare that he had the cure or not? Would he declare it after dictating certain conditions or not? See what I mean? The story of Yusuf should be taught and

studied, and those who should benefit from it the most are the Muslims living in the west. I will tell you something even stranger. After Yusuf did what he did, did the people become Muslims after that or not? Does anybody know? Nobody knows. The Qur'an didn't mention this point. Why didn't the Qur'an mention this point? When Yusuf was imprisoned, the Qur'an mentioned how he tried to call his cellmates to his religion. But after he was released nothing was mentioned about that particular issue. What was told in the Qur'an was only the economic plan, carried out by Yusuf, for feeding the whole country, how he fed the whole Middle East who were mostly disbelievers. But nothing was mentioned whatsoever about Egypt adopting Islam. Why did the Qur'an not mention this point? This was done to teach you something very important. Don't ever put conditions on doing what you ought to do. You should do the good for the sake of good. Because Allah asked you to do the good and this is what came in Surat Yusuf.

The Prophet (PBUH) had an excellent saying once. He said, "If Quraysh had invited me to the League of Nobility (Hilf Al-Fudul), I would have accepted their invitation". Quraysh had formed this league before Islam to restore the rights to all the wronged people. So after Islam the Prophet (PBUH) said that if they had invited him to attend that league that he would've gladly accepted. Do you get it? The way we are thinking now is this: do you want me to tell you what you would do? You would say, "Ok I will make a league on my own. Why should I attend their league? They are disbelievers. I will make our own League of Nobility. I will not even invite them. I will only invite Muslims who have someone who has been wronged." But the Prophet (PBUH) doesn't think that way; he would've said, "if they asked me to attend this charity organization with them, I would accept." By the way, the Prophet (PBUH) said this while there was a war between the Muslims and disbelievers.

I want to sum this all up. There's a great verse in the Qur'an. Please say it to all your children. I'm sure you all know it, in it Allah says what can be translated as, "Thus We have made you [true Muslims - real believers and true followers of Prophet Muhammad (PBUH)], a moderate nation, that you be witnesses over mankind and the Messenger (Muhammad - PBUH) be a witness over you." (TMQ, Al-baqara: 143). Do you understand what this verse is all about? What is meant by "That you be witnesses over mankind"? It's us, Muslims, who will be witnesses over the whole of humanity on the Day of Judgment. What does that mean? I will recite to you a Hadith Sahih (Genuine) by Bukhary, "Noah's people will come on the Day of Judgment saying (untruthfully), "Allah, Noah didn't relate anything to us, he didn't call us to you, and had he called us we would've accepted his call." So Allah would ask Noah, "Noah. did you call your people?" So Noah would answer, "Yes Lord I did". So Allah, the most Exalted, would say, "Do you have any witnesses to that?" So Noah would say, "The nation of Muhammad".

Hence, you, ladies and gentlemen attending now, would be asked to testify that Noah had called his people to Allah's religion. You would come and face Noah's people (whom you've never seen before) saying, "Yes, Allah I testify that Noah has called his people to your religion" and hence the argument of Noah's people would be refuted. What an honor to us? This is something extremely unusual! Let me tell you something else maybe a bit strange. For you to

be able to testify in court (for instance), what should you have first? Imagine you're testifying in court now. You should at least have attended the incident you're testifying to. You should have full recollection of the incident. You should be aware of the whole case. This is what I am saying, how can you testify when you know nothing? You knew nothing about how things were going, you were living closed up upon yourself in a western country, and you were not a part of this society, so how can you testify on the Day of Judgment?

Do you know what I fear? I am sure that Allah is fair. So no one will testify while he's unfit to be a witness. I am afraid that the whole nation of Muhammad would testify with the sole exception of our generation. Imagine all those living in the west being excluded from witnessing (with the exception of a few, of course). Why? Because you did not possess what is required of a witness. The whole generation would become witness except this generation; you did not attend the incident to be a witness. You didn't even bother to know their language to know how they thought. You didn't deal with them in any way. You have no recognition of any requirements of this society, you didn't try to take them by the hand or help them in any way, and you did absolutely nothing. Just imagine yourself being shunned aside so as not to witness because you're unfit for it. Allah says what can be translated as, "Thus We have made you a moderate nation". The balance between introversion and dissolving, the positive integration that I was talking about. I have nothing more to say to the first type of Muslims living in the west.

Let me talk about the second type, and I know that most of the attendants are either from the first or the second type, but for the last time please, those of the first type please put a target for yourselves. The target now is not to make the west become Muslims. Leave it to their free will, but let your target be: I WANT THE WEST TO RESPECT ISLAM. I AM THE MESSENGER OF MUSLIMS IN EUROPE. SO EUROPE, PLEASE RESPECT ISLAM BECAUSE I AM THE EMBODIMENT OF ISLAM. PROPHET MUHAMMAD (PBUH) WAS A WALKING QUR'AN. SO I WILL BE THE WALKING ISLAM. SEE MY FAVORS TO YOU. SEE HOW I WILL HELP YOU. SEE HOW I WILL DEVELOP YOUR SOCIETY. I HAVE LEARNED FROM YUSUF. I HAVE LEARNED FROM THE LEAGUE OF NOBILITY. I HAVE LEARNED FROM THE PROPHET'S COMPANIONS WHO WENT TO ABYSSINIA. I WILL BENEFIT THIS SOCIETY BUT I WON'T DISSOLVE IN IT. This is my last piece of advice to the first type.

Now I'll talk about the second type. The type that has been overwhelmed by the west and want to copy it in every detail. The materialism that has taken the best of them took them aback. I want to tell them the exact opposite. You people living in the west... Overwhelmed by the materialism... Living in a daily turmoil, getting up in the morning and staying at work till six in the evening, then going back home tired and unfit for anything except talking a bit with your wife and children, watching some TV, then going straight to bed, and back again every day the same vicious circle. For 10 years or more you've been that way and probably will die that way. What are you living for? Why has the materialism affected you that way?

Do you remember the last time you cried from fear of Allah? Do you remember that last tear shed from fear of Allah? How are you doing with the Qur'an? Are you still moved by it the way

you used to be long before now when you used to read and feel your heart moved by the words? Do you still feel your eyes overflowing with tears when you listen to religious talk? Do you still love Islam? Has your heart submitted to Islam or has the world taken you afar and who knows when your heart would be touched again? Do you remember when the last time was that you performed a Sajdah (prostration) that was so profound you didn't want to get up again? When was the last time you spoke with Allah and felt the warmth of someone taken into a divine embrace from the beauty of your invocation to Allah? Did you experience any of this, or have you been taken afar by the west and its materialism?

People living in the west are suffering from the effect of materialism on their lives. They are suffering and we have the solution in our hands. Please look at the way we've been created. All intelligent creatures that have been created by Allah have been created from one single matter. The angels, for instance, have been created from light. Jinn and shayateen [devil(s)] have been created from fire, so as you can see they have been created from one single matter. The only creatures created from two matters together are we. Human beings. What are these two matters we've been created from? Clay & soul, or body and soul.

Clay forms the outside crust. Inside the hollow of the body there is the soul. The body and soul are entangled in every part and organ of the body, a very strange mixture. Each of the two matters comes from a different place. The body comes from down there, the earth's dust. The soul, on the other hand, comes from up there, but it is imprisoned in the body and cannot leave the body unless the body helps it to do so. So we are made from a very strange mixture. Each of the two matters yearns for the place it originated from. The body yearns for the earth, its food, and its water and is buried in it. The soul yearns for anything that elevates it to the heavens. That's not all. Every one of the two matters feeds on something coming from the place it originated from. So the body feeds on food, drinks, going out and human relations. Whereas the soul feeds on things like two rakaa's in the middle of the night, a gathering like this one, reading from the Qur'an, praying in the middle of the night, invocation, Umrah. So what do we make from all this?

You have to know that you're all made from two matters. So you have to feed both matters. When will this materialism stop controlling your lives? When will you feed your soul? When Ramadan comes every once in a while? You don't even feel Ramadan here the way we feel it in our countries in the east. So you hardly feel it. Even during a gathering like this your soul is renewed for a while then the rest of the year you're musing, until when will you be oblivious? I am addressing those who have melted in the strict materialism of the west. This cannot be, gentlemen. You come from two matters and you have to feed them both. The westerners do not realize this point. The problem with the westerners is that they think that what feeds the soul is music and art only. They don't realize that music, art and love between man and woman only feeds 10% of the soul. The soul needs Allah. It is aching for its Creator, its problem is that it is imprisoned in the body. You keep eating, drinking, going out, enjoying yourself and this is all bodily food and you forget that your soul is suffering. If your soul had the ability to speak you would've heard it screaming inside you, "have mercy on me, ever since you brought me here and I've been suffering. I need Allah!"

I am not asking you to return, on the contrary I want you to stay here but I am telling you that your soul needs Allah. Give it what would make it feel close to Allah. So you keep feeding your body and stepping on your soul until this very fragile soul inside you grows old and aged. Maybe the body will remain young but the soul will become so old. Torn and shredded into pieces. If you happen once to listen to the Qur'an (soul food), it tries to enter through your ears but finds its way blocked with many songs, TV soaps (serials) and movies. It tries to find a way through your head but finds it filled with many problems like how am I going to replace my old car with a new one? How are we going to buy a new home? How are we going to make more money for the children? ...etc. So the Qur'an doesn't succeed in feeding your soul. You go to try and pray but your stomach is so full of food that you can hardly stand straight. Again the Qur'an departs and your soul screams "have mercy on me. I am worn-out!" It's like I can almost hear it right now, "have mercy. I need Allah. Feed me. I am about to die!"

Gentlemen, in the same way our bodies would die if they are starved. Also our souls could die if they are starved. The same way your stomach hungers for food, the soul also hungers for Allah. If you stay a whole week without food you will die. The same applies to the soul, the body (because it comes from earth) doesn't hold on for long. But the soul (as it is divine) is tougher and holds on for a while, maybe 20 years, but it will eventually die. So I want you to balance things. Balance. You come home at 6 in the evening suffering from long hours at work, so at least give yourself 20 minutes of Qur'an. Twenty minutes to revive your soul. Feed it, have mercy on it. Your wife keeps chatting over the phone for 2 hours non-stop. Why don't you give yourself 15 minutes of Dhikr? You keep watching TV with your wife to freshen yourself after the hectic hours of work. No problem as long as you're watching something permitted (Halal). But instead of watching TV for 2 straight hours why don't you make it one hour and a half? And then the rest of that time pray, even if it is only 2 rakaa's. You and your wife, let the angels fill your home instead of filling it with shayateen, you go every year to enjoy the summer vacation, why don't you put some money aside for Umrah? You take a summer vacation every year. Why don't you renew your soul, one year? I am just asking you to balance between the requirements of the body and the requirements of the soul.

For that reason there's a Surah in the Qur'an that warns those who have lived for their bodies and forgotten their souls, we all know it by heart, and I have never seen any warning in eight consecutive verses except in this particular Surah. It is for those who have lived for their bodies and forgotten their souls. In Surat Al-Takathur (The piling Up) Allah says what can be translated as, "The mutual rivalry (for piling up of worldly things and bodily pleasures) diverted you (1), Until you visited the graves (i.e. till you died. He who has lived for his body only shall end in the grave) (2), Nay! You shall come to know! (3), Again nay! You shall come to know! (you shall come to know your end. this is a very strong threat for you all) (4), Nay! If you knew with a sure knowledge (the end result of piling up, you would not have been occupied yourselves in worldly things) (5), Verily, You shall see the blazing Fire (Hell)! (6), And again, you shall see it with certainty of sight! (7), Then on that Day you shall be asked about the delights (delights of the body)! (8). (TMQ, Al-Takathur:1-8).

Why don't we make an agreement together. Ramadan is very close. Promise yourself that Allah will see of you, this Ramadan, what He Has never seen of you before, and for that to happen you will start from this instant. The Prophet (PBUH) used to say during these days, "Allah. Bless Ragab and Shabaan for us, and let us live long enough to witness Ramadan". A very nice invocation, the Prophet (PBUH) meant that if Ragab is already there, and we are very close to Ramadan, so keep me alive until Ramadan ends. We never before heard our Prophet (PBUH) asking to live except in this case, we never heard him saying Allah let me live long enough to see Al-Hassan and Al-Hussein grow-up. We never heard him saying Allah extend my life long enough to see Islam victorious. The only Hadith we have is that where the Prophet (PBUH) says, "Allah, as long Ragab is here, let me live long enough till the end of Ramadan." See how precious Ramadan is to the Prophet (PBUH)?

So why did the Prophet (PBUH) ask Allah to bless Ragab and Shabaan? Because for you to be fit to benefit from Ramadan and seek the night of al-Qadr (The Night of Revelation. forsaken by Muslims during the last ten days of Ramadan) Allah must first bless your worshiping during Ragab and Shabaan. So Ragab and Shabaan are like a training camp for those who would like to seek the night of al-Qadr. Some people just assume it is on the 27th and then out of duty they decide to go and spend that night in the mosque, very simple, that's it, they say, "Why should we give ourselves all that trouble?"

Allah Forbids. I can never say that these people will never seek that night. But is this the same as someone who, starting from Ragab, would ask Allah that his neck be saved from Hell? Someone who realizes that by seeking this night in Ramadan it will be for his salvation? And that's not all. This person also knows that he will have Thawab worth 84 years of worship. Allah says what can be translated as, "The night of Al-Qadr is better than a thousand months" (TMQ, Al-Qadr: 3). So that makes almost 84 years. So just two rakaas at that night are like praying for 84 years. This is the Thawab for that night. So if you seek that night then your invocation, your Tasbeeh (Glorification of Allah), your praying and all your worshiping will be all placed on the scale of your Hasanat (good deeds), for the rest of your life.

So you should keep in mind that you if you wish to seek this night, you have to fight this materialism, make a special calendar at your home stating how many days remain to these specials days. Keep crossing a day after a day and listing the things you've done each day to get ready for that night. Why don't you recite the whole Qur'an before Ramadan? What you need to do is very little believe me, why don't you wake up to pray Fajr on time? Don't let this materialism drown you. How many of you pray Fajr on time? How many ladies and how many gentlemen?

If I told you that every day at 5 in the morning a sack of 1000 Euros will be placed at your doorstep, will you wake up or not? (clapping and cheering).

Really. What will you do? You will wake up, right? And what else? You will set the alarm. Right? Yes you will! You will also tell your wife to make sure that you wake up, and what if she didn't wake you up? What will you do to her? You will definitely fight with her, and you will wake up

in a terrible mood. First thing you will do when you wake up is to open the door (and you know for sure that these 1000 Euros won't be there any more). Yet how annoyed will you feel that you have wasted this opportunity? See? What did I tell you? You were taken by this material life. A 1000 Euros would wake you, but not Fajr.

Listen to the Prophet's (PBUH) Hadith saying, "He who prays Subuh is in the protection of Allah", how much would you pay to be in the protection of Allah? How can 1000 Euros wake you up but not Fajr? Are you that material? Have you been affected by the western civilization that much?

Please gentlemen take care, wake up to pray Fajr, just two small Rakaa's, is that too much for you? I will give you another suggestion. Pray just two Rakaa's every day at night (Qiyam Prayer, an optional night prayer). and try to pray these two Rakaa's while reading from the Mus'haf (the Holy Qur'an text), just one Rubu (one quarter of a part). Start that way from the very beginning and continue every day from where you stopped until you finish reading the whole Qur'an. It will only take you just 5 minutes a day. And that way you will be doing the next most beloved worship to Allah (after the compulsory prayers), which is the Qiyam prayer.

By praying Fajr, praying Qiyam prayer for 5 minutes while reading from the Qur'an at the same time. Just by doing that you would be balancing this strict material life that has taken the best of you.

I will tell you a very strange story. I will tell it just the way it happened. Three weeks ago I visited my website (www.amrkhaled.net) ... by the way you will find all the recordings of the past lectures and tapes, on the website.

I got an e-mail from a girl living in New Zealand. Her age, 22 years. She said in the mail: I am a Lebanese who has left Lebanon at the age of 10 and came to New Zealand with my mom and dad. My father, a Muslim, and my mother, a Christian, were divorced, each one got remarried and left New Zealand where they left me all alone. In the morning I go to college where I study and at night I work in a bar. I can't pray. I know nothing about religion or Islam. I don't even know what Fateha is. And I have never even opened a Mus'haf before. My father never taught me. So I am only Muslim by name.

She continues: I am very beautiful and for that reason I enrolled in a beauty contest for the whole of New Zealand. I won the contest in my own state and I expect to be admitted to the main beauty contest for the whole country. Everybody expects me to win. There's no sin I haven't done, and when I win this contest I will win a big amount of money and I intend to become a model, even for illicit magazines.

I lived that way until I once visited a Christian family in New Zealand and watched one of your episodes on TV that was talking about "Chastity" and this was how I got to know your website since it was mentioned in the sub-title. I kept asking myself while I watched this episode. Why

am I not like that? So I am sending you this message now to ask you if Allah can forgive me the way I am.

Look gentlemen, at the utterly material life that has taken hold of us. Nevertheless, there is still some good in us and we only need something very slight to set us off.

She continues, Can Allah forgive me after all I've done? So I replied to her mail saying, yes, of course, Allah would accept you and forgive you. Of course, He would.

So she answered me two days later saying, I have repented to Allah and left the bar I was working in.

Then two days later, she sent another mail saying, I have given up the beauty contest and won't go on with it.

Two days later, she sent, would you send me the Fateha on a tape so I can study it?

Two days later she sent, can you teach me how to pray?

All this took place just three weeks ago.

So we taught her how to pray.

She disappeared for a whole week, then she sent us an e-mail last week saying, I have studied Surat Ar-Rahman (The Most Glorious) and Surat An-Nabaa' (The Great News).

(Clapping and cheering).

Can you imagine where she was and what happened to her in just two weeks? Didn't I tell you that the soul hungers for Allah just the same way the stomach hungers for food? But we just keep straying away.

Two days later she called with a surprise, I donned the Hijab (the headscarf).

Honestly I was surprised. I feared that she was doing all this out of haste. I feared she might rebound.

What makes me even more surprised it that she called today and said that one day after she donned the Hijab, just one day, she went to the doctor to see about some pains she was suffering from. There she learned that she had a malignant brain tumor and that she has a maximum of one more year to live.

She said, I am so glad that I knew Allah before learning about my illness. I feel that he loves me so much that he made me come to know Him before knowing about my illness. If I die, then I will go to Him. I am so happy I came to know Allah.

See how precious Allah is? We have no one but Allah. Don't live your lives dedicated to eating, drinking, marrying, having children, making money and then dying. you were not created for that. (1)

All this takes us back to the beginning of this lecture, where is your mark? What have you done to your religion?

I know a young man in Egypt, 18 years old, he swore to me that the time he liked the most during the day is the time while he drives to his University every day in the morning. He's at the American University in Cairo. He told me that every morning on his way to University he keeps talking to Allah. He said, "I don't know the typical invocations that you know. I just talk like this in my own dialect." He would say, "Allah, are you satisfied with me or not? I know I have sinned a lot, but I have no one but You. Don't let me get lost, don't leave me. I have no one but You". Do you, gentlemen, get this feeling too.

I am just trying to remind you to stop all this materialism. I am using with you the same words I used with the first type who are closed up on themselves. Don't forget the balance of "a moderate nation".

Once I was playing football, and when the competition got so heated, a player in the team scored a goal. He was happy and everyone was congratulating him. Still his heart was so tied to Allah that he didn't forget Him. He didn't notice that I was standing just behind him when I heard him saying, "Allah, just as you gave me the chance to laugh now in this world, give me the chance to laugh in the hereafter too". See how with all this happiness that surrounded him, yet he was talking with Allah!!

Isn't it time for the servant to make up with Allah. Al-Hassan al-Basry used to say, "You rebellious servant. Return to your Lord. You runaway servant. return to your Lord. Your Lord is calling you day and night saying to you, "He who would come close to Me an inch, I would come close to him an arm-length. He who would come close to Me an arm-length, I would come close to him a fathom. He who would come to Me walking, I would come to him running."

To sum up this lecture "between integration and introversion". Let's do something useful for this society. Be useful to the citizens. Show them what our religion is. Teach them the story of Yusuf in practice, not just talk. They are saying that Muslims are all mouths, just slogans and talk, but no actions. They say that even our Qur'an is just theoretical because in practice we don't abide by it. Think of something that would be useful to them so they would respect our religion. Don't let them say that we've come here to benefit from them to our best then insult them. Improve this image.

Islam entered the west three times, twice through military action, once at Andalusia and once during the Ottoman era when the Islamic empire reached the borders of Vienna. And this is going to be the third time. The first two times Islam came through military action so there were restrictions keeping the westerners away from Islam and they were not so keen on getting close to us since we defeated them. But now you are citizens living here with them. So it is very easy to overcome these restrictions. They can so easily accept you. You just need to make one more small step.

The second piece of advice: Ramadan is coming very soon. Stop this material life for a while. Let us come close to Allah.

I hope Allah would accept these few words and put them as Thawab for both you and me. And I hope we meet again very soon Insha Allah.

Note made by the translator: Since the story of Sarah continued after the seminar. In continuation to the story related by Mr. Amr Khaled, it was mentioned on his website that this girl, Sarah, was admitted to surgery in Australia the following Friday (after the seminar) to undergo a very serious brain operation where the odds were 20:100 according to the doctors. She sent a message before her surgery saying words that even scientists would fail to say: "I am happy to be meeting Allah. I am happy because I repented before learning about my illness. I don't know if my father or mother will know what happened to me because they rarely call, but I repented three weeks ago, only three weeks ago... I have disobeyed Allah for twenty years. I ask Allah to reward me with Heaven and I ask Him to make me serve Islam one day through your website. This website has been my window to Islam".

Several days later, after the operation, Mr. Amr Khaled wrote again on his website:

"Truly to Allah we belong, and truly to him shall we return." (Al-baqara:156). Allah, we ask Thee, to support us in our calamity and to bestow upon us a better substitute. Sarah died, 22 years old, and was buried in the Muslims graveyard in New Zealand. They prayed for her soul (Al-Jumu'a, Friday prayer) and she has managed to send me a small message just before her operation saying, "I lived so far from Allah for 22 years, but have repented to Him only 3 weeks ago. But I ask you to be my witness that I have left my boy friend, given up the beauty contest, donned the headscarf and took to praying. I ask you to be my witness that I did all that for my Allah. I know no Muslims but you and this forum so please pray to Allah for me so He Would Have Mercy on me and Forgive me. Call Him to Guide my mother who knows nothing about me".

(1) TMQ=Translation of the Meaning of the Qur'an. This translation is for the realized meaning, so far, of the stated (Surah:Ayah) of the Qur'an. Reading the translated meaning of the Qur'an can never replace reading it in Arabic, the language in which it was revealed.

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